

Stenrir

Journal of Satanism and the Sinister

Volume V, Issue Two

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Training and Grades

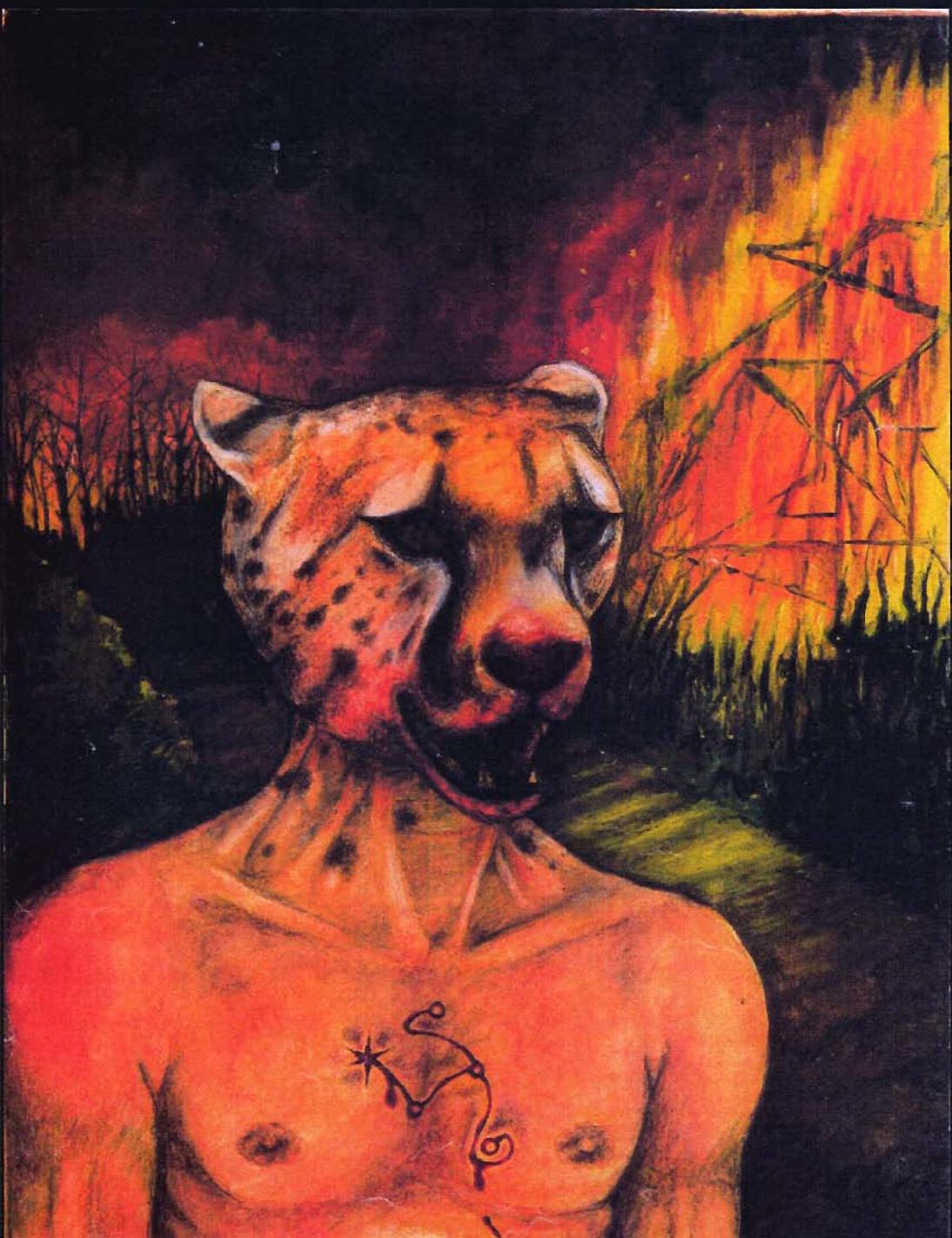
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Crowley, Satan, and the
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Fenrir

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Swords*, Christos Beest, ONA.

A now replaced image from the
Sinister Tarot.

The main purpose of Fenrir is to make available certain esoteric teachings of the Left Hand Path. In the life-long quest for wisdom that so expresses the Left Hand Path, it is important that readers seek to understand with an open mind the information that finds them. It is this willingness to view things from all sides of the spectrum, and make personal assessments after a relatively complete understanding is attained that truly separates the individual from the easily influenced.

Fenrir exists as yet another avenue through which the Sinister can flow.



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The River

Michael LaRocque, 1998.

The figure stood with pride along the mouth of the river, a solitary witness to the precious gift which nature had bestowed upon his soul. Of what consequence this may have upon not only his being, but of all who had crossed before him, there was no telling. Upon his arrival, the river had erupted forth, billowing forward that of liquid fire, brilliance born of life; a life filled with the power to shape mountains and the lives of men, yet tranquil enough in its motion to induce sleep upon the same. This embodiment of Mother had been born from the tears of Gods, to be presenced by only those of rightful choosing.

From the wind there came voices, of which each uttered gentle whispers of welcome in their passing, as well as details of natures efforts toward the coming winter, and the darkness that would follow. Within this, wind and water coupled to form the backdrop of what is now one mans sanctuary, to be used in times of need when the moon eclipses even the brightest of hopes, and the faintest of memory.

To this the lone magickian was given strength through action, from which did he erect a Temple, undying in its grandeur and scalable only through the limitlessness of imagination, its uses for that of workings known only to him. Of wood gathered throughout the darkest of forests and stones shaped through timeless assaults,

did the magickian construct an altar, its purpose rendered through the permits of his only Will, the attainment of true being, through the perfection of body, mind, and soul.

Creatures of the forest, long since accustomed to the ways of this man, proved their trust through protection and neutrality when needed, for without this friendship failure was assured. Three months since the arrival of the magickian had it been, and throughout this time lessons were taught, not only unto the mage and his counterparts who crawled on four and swam the depths, but unto the entire world which polluted his home from all points, near and far.

This was only a beginning, an infant in the manhood of the evolutionary puzzle, and as he stood facing the trident of the river, thoughts toward the future swarmed throughout his mind.

Was not he truly evolved, empowered with previous action and well spent time toward the tests of self, that he could justify his rightful place amongst the stars and call forth the names of all who tread before him? If not now, if not him, then who? When? Who before him hath shown truer purpose, stronger limbs, or sharpness of mind? "Have I not suffered unto you, Mother, for the period of time which I, through the breathe that feeds my blood, which in turn gives

life unto my heart, had agreed upon from the first eve of my journey?"

This the magickian spoke to the river as he stood, motionless but with great urgency, facing the wall of tears. Great suffering had befallen him in previous times, but through the trials set forth by nature, and more importantly himself, had he improved and honed many skills, skills which would be needed for this and future generations to sow the seeds for rebirth and ascension to the stars and beyond. Answers were expected from this plea, but the river did not speak.

Disheartened by the rivers ignorance toward his many accomplishments, the mage slowly turned, making steps weighted with anger toward his Temple. There he would rest throughout the night; concentration given to that of questions aimed at loyalty and his wanted gift of placement amongst the Gods. The river flowed throughout, but with the motion and reaction that of silt and clay, forever slowing with every link broken by this mans ego.

Sleep invaded the dawn, the mage undertaking a breathless nightmare of visions hammered down by what seemed to be the wrath of the Twin Rivers.

Awakened by the shrill laughter of a child, the figure again took placement along the river, again questioning its judgement and purpose as authority. Again, no answers were handed to the perplexed and now angered Adept. Throughout the day, needed tasks went unnoticed; self-pity and the villain of righteousness took hold with a firm grasp.

Weeks passed by, with no answer to the questions posed by the now disheveled mage given, the river lay silent. With a hatred did the magickian take to dismantling the Temple, with great thrusts of livid persecution did the foundation fall, and to it went the spirit of Will.

With all but the altar remaining did the mage cease his attack, to once again lay upon the earth, allowing the soil to cradle his beaten body as in times past. With his last vision of conscious awareness did the man spit upon the river, renouncing that which before he held sacred. Thoughts echoed throughout his mind, with the lasting image of his true wish this night, for the river to open once again and flow like the liquid beauty he had loved and caressed with every motion of every deed. "It is then," he spoke unto himself, "that I will receive the answers I so justly deserve!" Then the darkness of sleep took hold. Forever.

Throughout the night, the great river churned under the hardened mass created from inactivity, with every flow harbored a hateful decree bellowed from the mage. Slowly, the river edged upon its side, closer to its prey, until the compacted soil could hold the power from within no more. The river erupted, flowing as blood onto all that lay within its wake, consuming the life it had given so generously in times past, gripping and suffocating innocence as well as the guilty. All that had lived were now dead, to be used again toward the new life the river would surely bestow, to make the land again fertile.

The river allowed the mark of a lone altar to stand in place amongst its new children, to be a remembrance of her generosity and power, to not be mistaken for rightful dues by any man.

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Seven-fold Way: Training and Grades

Order of Nine Angles, 1989eh.

In many ways the seven-fold way can be regarded as a process, by the individual, of discovery and experience. The goal of this process is the production of individuals skilled and knowledgeable in the magickal arts who have developed their latent, occult faculties and who possess the beginnings of wisdom.

This process can result, sometimes by accident over extended periods of time (for example, three decades or more) but it is most usually undertaken as a result of a conscious decision by an individual to seek esoteric and/or magickal groups/Order/Adepts. In this later case – and provided the guidance received is good – the goal can be achieved in a much shorter time.

The first part of the process is in many ways the easiest: that of seeking some form of Initiation (qv. the Order MS 'A Novices Guide to Initiation'). Before and after Initiation the novice is required to undertake various tasks by the Master or Mistress who has agreed to guide the individual along the seven-fold way. The pre-Initiation tasks are the performance by the individual of a simple hermetic ritual (usually on the night of the full moon), the construction of the simplified version of the Star Game and the successful completion of the various tests aimed at proving the serious intent and commitment of the candidate. The important thing about these tests of intent is that the candidate is unaware of them – for example, the candidate is asked to be present at a

certain time and place and instead of meeting there the expected Master or Mistress meets a person of odd appearance who propounds various view which the individual in question may find not only unusual but distasteful. Such tests and encounters are not games but merely devices which enable the candidate to begin to understand their own motives and expectations and as such are an important preparation to Initiation. It is to be understood that it is not the order, which tests the candidate – but the candidates themselves. Initiation is the beginning of the breaking of the illusion of roles, and to be successful this breaking must be done by the individual, from within.

Once this breaking down begins, then Initiation is already underway, and no 'Rite of Initiation' however complex or well meaning is a substitute for this change in the individual. Such a rite, as a ceremonial ritual, is only the representation of this process in a dramatic form and in many cases is not necessary if some other form of Initiation is more suited to the candidate.

Besides this breaking of self-delusion, Initiation is an awakening of the occult faculties – that is, the experience by the candidate of the reality of magickal forces. This experience can be brought about in several ways – first, by means of a powerful ritual of Initiation which produces magickal forces through invocation; second, through the candidate experiencing the charisma of a Master or Mistress; and third, as a consequence of the individual undergoing a particu-

lar experience where magickal forces are present. An example of this third type is when a candidate, expecting perhaps (as a result of their own imagination) a ceremonial ritual of Initiation, is led to an isolated spot where magickal energies are present either naturally (as for example in most stone circles) or have been created beforehand by an Adept in readiness for the candidate. The candidate is then left alone. What the candidate then experiences (sometimes for many hours) is an Initiation - although this is seldom understood by the candidate at the time because outwards form is lacking. In many respects, this third type is the most valuable of all the forms of Initiation since it does not rely on the illusion of ceremonial, or the dogma normally associated with such ritual forms. Initiation is complete when the candidate realises that a process of inner change has begun.

The next stage of the seven-fold way, following Initiation, is when the novice begins to undertake in a systematic way workings with the various magickal forces through such forms as Path Workings, hermetic and ceremonial rituals. Such workings in themselves take several months and during this time the novice will be given several tasks - some practical, some magickal - to perform. These tasks may themselves take several months to complete. The most usual magickal task involved the novice assuming the 'role' of a dark sorcerer/sorceress for example, dressing in black and cultivating a satanic appearance - and in this guise attending various Occult functions and generally trying to provoke argument and dissent. The novice in this is advised to cultivate an attitude of arrogance and pride and must be prepared to defend forcefully their Satanic views. Following

this, the novice is expected to infiltrate another magickal group/Order with the intent of attending a ritual and during that ritual either redirecting the magickal power (if any) or invoking by their own effort during the ritual a powerful force of their own choosing to disrupt or otherwise alter the original ritual. In some cases, the novice may organize their own group (recruiting people for it) for just this purpose.

This magickal task develops not only the use of magickal forces in an interesting way but also provides the novice with a goal the attainment of which is invigorating. It also provides an opportunity for the novice to develop various skills pertaining to the manipulation of other individuals chiefly through the deliberate development of a 'charismatic' personality or role. Its the fundamental task of the novice to learn from those experiences - that is, not to allow the role to become dominant.

This is achieved by the novice remembering that they are involved in a seven-fold quest and accepting the advice given by the Master or Mistress who assigned the task. Both of these things some novices find difficult to do. The behaviour of the novice during this task is governed by specific guidelines - failure to observe the guidelines by an individual means the end of their novitiate as far as the Order is concerned.

The practical tasks associated with this stage usually involve the novice developing certain physical abilities suited to their character. Such physical goals (for example, cycling 100 miles in under 5 hours or running 20 miles in 2 hours 30 minutes - fitter individuals will be given a more demanding goal) are a necessary balance to the magickal tasks as well as enabling those tasks to be achieved in a more invigorat-

ing manner.

This stage generally takes from six months to two years and is concluded when the novice finds changes of perspective arising as a consequence of the self-understanding brought through following the goals and tasks. This change should arise naturally and it is made conscious to the novice toward the end of the stage through the grade ritual of External Adept. This ritual is a prelude to the goals and tasks of the next stage and signifies the beginning of Adeptship.

The Grade Ritual involves the individual constructing a septenary Star game and the performance by the individual of a certain ritual on a night of the new moon. This ritual involves the invoking of a certain force, female in aspect.

The External Adept may choose to continue with the group or temple begun in the previous stage (or create one if this was not done before) for the purpose of conducting ceremonial and hermetic rituals of the type associated with, for example, the 'Book of Wyrd' as well as for the performance of the chthonic Nine Angles rite if desired. Alternatively, the individual may opt to concentrate on magickal working with the Star Game - and for this (as the task above) a companion is required. It is a task of the External Adept to find such a companion, as well as to teach them all they themselves have learned during the previous stages - guiding them as they themselves have been guided. This in itself generally takes from one to two years, and because of this most External Adepts prefer, during this time, to organize a magickal group/Temple since it provides a structure and a focus.

During this stage the External Adept will experience many things, particularly of a magickal

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kind if rituals are undertaken by a group, and contact with the Master or Mistress will be limited and occur for the most part if the External Adept wishes. It is important during the long period associated with this particular stage, that the individual does not become prey to the illusion of being a Master or Mistress.

Most will of course succumb at some time to this as a consequence of the varied magickal experiences and contacts with those less experienced in magick, many individual sever their links with the Order as a consequence of this illusion.

In some ways this stage is the most difficult, involving as it does confrontation with various roles and what had been called the 'anima/animus', this latter occurring naturally through the training of a companion. Provided the individual maintains during the stage their resolve to follow to its end the seven-fold way (and here the advice from the Master or Mistress is often crucial at some point during this stage) then, with the completion of

the Ritual of the fifth stage, the new Master or Mistress assumes a teaching role via an Order or an individual basis, and usually those who attain this stage take over at some time their Order, guiding individuals along the seven-fold way. They may also create their own Order or group should they so wish - or reactivate the Temple they organized during their time as an External Adept, since the Grade Ritual of Internal Adept by its nature, means the individual must disband such a Temple or leave it in care of one less experienced.

After some years teaching, the Master or Mistress may withdraw to seek the next stage - provided they have trained at least one person to continue the tradition of the seven-fold way.

Thus it will be seen that the seven-fold way is not easy. It is a way of life, which any individual may follow. Those who only follow its early stages gain something of benefit - those who go further may achieve the goal that awaits us all: the next stage of human evolution.

In the past, in any one decade, the Order had many hundreds of candidates seeking Initiation. About four or five a year, sometimes less, may become Initiates through their own choice. Of these, perhaps two will complete the novitiate and only two or three from twenty a decade become Internal Adepts, the others drifting away for various reasons. Every twenty years, a new Master or Mistress may take office. There may be one or two Magi a century. So it has been - and so it will probably unfortunately remain until the New Aeon begins to emerge on the practical level three to four centuries in the future.

The seven-fold way possesses the potential to create (given good guidance) in ten years what it has taken seven civilizations, five Aeons or nearly ten thousand years to achieve. Every individual is free to choose between this path to the divine and a continuation of the sleep that keeps the potentiality of life at bay. All magick is a glimpse of this path - it is up to the individual to walk along it. - ONA, 1989eh.

The Path of the Sinister

In Initiates Perspective - or Why I am a Sinister Satanist

I am Becoming, Again, I am Becoming. Perhaps this time I can maintain my resolve. I am part of something larger than myself, thus I am not simply my ego any more. I am becoming something greater.

I am learning that Honour, is not an easy path. Often it means going against the psychic grain. Fighting against oneself. Holding ones tongue. Not being drawn into (dishonourable) slagging matches, or agreeing with someone who is putting someone else down. Not judging people by what is heard, but from what one knows. This, I understand to be honour. Add to this the qualities of fairness and of balance.

Where does talk lead? Does it lead to Destiny? Does it lead to the Gods? Is it not through practical action - as the Seven-Fold Way continually states - that the Sinister Satanist may become more than he or she is. As an Initiate I already am more than I was prior to Initiation. Each step enhances and strengthens my bond with my Tradition, with my Gods, my Folk. And what is this Tradition? Is it something that can be idly explained away, done away with, because it has 'served its purpose'? Is it something that can be understood and therefore judged from the past writings of Initiates and Adepts rather than from personal and direct experience?

In my personal experience of the Sinister Tradition, of the Sinister

sites themselves, of the creations of other Sinister Satanists, of the works, the musick and the art of the Sinister Tradition in general I have come to know a little more of the Tradition directly and of what Sinister Satanism means practically to me. Such insight comes not from reading the various Order texts and manuscripts, nor from studying Occult journals, rather it comes through a practical interaction with the Dark Gods of the Sinister Tradition by following the Seven-Fold Way. In short the Sinister is being born anew, re-created. In myself as a Sinister Initiate, I am now becoming a part of the Sinister and no words can take this away from me.

Eventually I shall be at one with Satan, a form that is not dead whatever others (outside of the Tradition) may say. Practically Satan is a fundamental archetype of the West re-expressed, reborn, revitalised. Who can really know the essence of Satan unless he or she follows a Sinister or Satanic Path? And furthermore who within the Sinister Tradition can really know Satan unless he or she has personally attained the title of Priest or Priestess? How then can a judgement be made when the reality of Satan is not experienced? Are such judgements made only from what has been read? Perhaps such judgements only come from imitation, from a desire to be perceived as a new adversary, a new Satan...

I for one know that Satanism,

or the Sinister Tradition at least, is not part of the sickness of the West, rather it remains one of the genuine expressions of the pre-Nazarene West. An expression, in essence of that which is Beyond the Nazarene societies in which we live. Hence the Sinister Arthurian Tradition, hence the continuation of the head-cult and the 'worship' of the War Goddess Baphomet, hence the continued use of certain locations by Sinister Initiates and Adepts alike. Sinister Satanism is an advancement of Paganism itself, it is Paganism renewed, reborn in a new form. Furthermore it has not solely evolved as a response to the Nazarene influence, but rather as an aspect of the natural evolution of the energies (from one perspective symbolised by the sacred words 'Ga Wath Am') as they are in essence.

The Sinister Tradition is built upon what has existed before and continues to add to this whilst simultaneously influencing/infecting areas outside of itself⁽¹⁾, be these Sociological, Political, Religious or 'Occult'. Sinister Satanism has brought freshness to the Occult scene, such is its influence and few other Traditions can make such a claim.

¹ Such is the method of evolution and such also is one manner of gaining Sinister Initiates.

Crowley, Satan and the Sinister Way

Extracted from *Hostia*, Volume One. ONA, 1992eh.

In one sense, the work of Crowley may be said to be a restoration of various chthonic mysteries of mainly Sumerian origin. Thus the importance in the cult of Thelema attached to Set/Shaitan/Satan - an attempt to re-integrate into the consciousness of the individual the duality represented by the formula LAShTAL.

However, despite the many claims, Crowley did not inaugurate a new Aeon. His restoration is simply a restoring of something long dead - a kind of necromancy, and as a magickal force the cult of Thelema might as well not exist.

In the exoteric sense, 'Shaitan' represents those instinctive levels that are often, in our modern society, repressed in the individual - and Satanic rituals of either the traditional kind or the kind based on the use of sexual formulae, are a means of catharsis: a beginning where consciousness is prepared and liberated from the restrictions implicit in ordinary life. In practical terms - and for the civilization of the West whose dominant religion and ethos has hindered by its distortion all that is natural in terms of sex - this often means participation in rituals such as those given in 'Codex Saerus' or Crowley's Gnostic Mass or some form of sexual working. Such participation restores the balance that

is often lacking.

Yet such a participation is only a beginning - and the ritual forms of such a participation are only a means. They are means to experience and if correctly undertaken should provide the individual with an understanding of that aspect of their personality which has been symbolized as Satan (for men) and Lilitu/Darkat (for women) - the darker, sensual side. Such an understanding is personal in the sense that the personality of the individual is involved, and the perspective achieved is usually that of the life, or Destiny, of the individual in relation to his circumstances and other individuals. That is, there is little concern with or appreciation of, the forces of an Aeon - other than perhaps some vague 'intellectual' understanding: or what is thought of as understanding.

This re-integration of the darker aspects - whether it occurs through participation in rituals or via other techniques of magick - is represented, in the septenary system, by the three lower spheres of the Tree of Wyrd (Moon, Mercury and Venus) and these spheres symbolize the three stages of that re-integration - that is, Calcination, Separation and Coagulation to use alchemical terms. It is during the next stage that the individual who

is following a planned and practical magickal way gains both cultural and Aeonic perspective. This enables an understanding of the relationship existing between the individual and their unique Destiny and those forces which are symbolized by a magickal formula or 'word' and which represent a particular Aeon.

Such an understanding (associated with the fourth stage - the sphere of the Sun - and the fifth stage, Mars) derives or has its foundation in, a rational approach and usually involves the individual studying Aeons, civilizations and the relations between them.

However, the system of Crowley, as well as the many systems deriving in whole or in part from his work, never arrives at this stage because it has (a) set the formulae of sexual magick above everything, and (b) negates with its approach the rational analysis required. The same is true of other magickal systems involved in the 'darker' side and which try in some way to let the individuals following them experience their own shadow nature. An integration and thus understanding of this nature - enabling the individual to build upon the foundations thus achieved - of necessity implies the development of those qualities such as reason, logic and scientific understanding, which Crowley et al have abandoned. Yet this development does not imply a mish-mash of Occult and pseudo-scientific concepts such as 'quantum mechanics' and 'relativity' - an unstable amalgam currently fashionable in certain circles. Rather, it implies the development of the mind and a certain way of thinking.

On both the esoteric and exoteric levels, the most significant step so far in the evolution of our consciousness has been the development of rational analysis and its extension as the scientific method. The acceptance of this method (which does not preclude an acceptance of the forces with which magick deals) implies a certain 'view of the world' and a personal approach to living: a way, which is at once cautious, generally optimistic and open and enquiring. This 'view of the world' or way of thinking derives from the ancient Greeks - it is expressed in their early philosophy (i.e before the decline represented by Plato), in their religious attitude and in their way of living. It is essentially the same attitude exemplified by Western paganism, and it is the antithesis of that view and way represented by the religion of the Nazarene. The religion of the Nazarene inverts all natural values - as Nietzsche understood. Thelema, and similar beliefs, negate, as Nazarene philosophy and life does, that natural spontaneity which is the essence of this pagan 'view of the world' - because Thelema ties the mind in knots of obscurity and metaphysical speculation (as the qabala in general does) it briefly frees the spirit only to weigh down the spirit with the chains of its own metaphysics.

The true ethos of the West - which the religion of the Nazarene distorted and supplanted - may be signified by the word 'Azif' and the symbol of the sunwheel; it is pagan in essence. The ethos of the West (which derives from the present Aeonic force or 'current' first established c. 500 AD) is not and never has been patriarchal in the sense

that Crowley and his followers believed - such a 'patriarchal' ethos representing the distortion imposed upon the original ethos by the Nazarenes. That Crowley and others were unaware of this is indicative of how far removed Thelema is from genuine esoteric tradition. Esoterically, the genuine Western ethos is symbolized by that force which has become known as 'Satan' or Lucifer. Exoterically, this represents the desire to know which has attained its greatest manifestation in modern science and exploration.

An analysis of Aeonic forces indicates that the present Aeon has, on the practical level - i.e. in terms of its effects on the vast majority of individuals who because they have not been liberated by Occult Initiation are sway to external influences - about three centuries more to run. During this time, the distortion of the current caused by the Nazarenes and their allies may or may not continue - depending on how certain Initiates use certain powerful magickal forces. Whatever, the 'New Aeon' (the sixth out of the seven that mark our evolution) will have its beginnings on the magickal level within the next few decades - although on the practical level it will be about another three centuries until the effects are apparent. This new Aeon will have no 'word' and its magick will be the magick of 'Thought', that is spontaneous empathy. One of the most fundamental facets of this new Aeon will be the development of a symbolic language, which extends the frontiers of thought. Such a language is already prefigured in the Star Game - just as the Star Game itself was pre-

figured in traditional Alchemy. Another facet of the new Aeon will be the emergence of a new type of individual: a type outlined by Nietzsche. This new individual will be fierce, free (of both external and internal/psychic influences), exult in exploration and discovery and possess an essentially pagan attitude to life. It is and has been one of the aims of genuine sinister Orders to produce such individuals - by having their Initiates follow the seven-fold sinister way.

What has happened over the past fifty or more years is that the distortion of the Western ethos - and thus the genuine Aeonic current - has increased. Part of this increase is, in fact, due to Crowley and those who have followed him and his system without really understanding what they were doing. The genuine Western esoteric tradition - as distinct from what most Occultists wish to believe is the 'secret tradition' - has no connection whatever with the qabalah, or Egyptian mysteries and symbolism, and neither does it employ in any way the sorcery of 'grimoire magic' and the forms once appropriate to now dead Aeons be such forms Sumerian, Babylonian, Egyptian or whatever.

The basis of the Western tradition was and always has been rational in the sense that those who carried on its tradition sought to understand themselves, the world and the cosmos in a detached manner - free from religious/political dogma. That is, to understand things as those things are in themselves: without the projection of beliefs and ideas... To this end, the septenary system was evolved, and the 'mysteries' expressed in abstract

symbolism (of which Alchemy was one form). The essence of the Western tradition was not some 'great secret' or 'hidden knowledge' to be revealed to Initiates only - rather, it was the belief that everything in the cosmos could be understood if one probed, investigated or thought enough about it. That is, the cosmos was seen as a natural order into which individuals could gain insight. From this insight, a new individual would emerge: a more conscious, evolved, person.

The tradition thus encouraged the development in the individual of empathy via personal experience: an experiencing of all aspects of our own nature as well as the worlds within and without. Thus were the 'magickal/Occult' faculties themselves developed. The way of this tradition was essentially practical - exemplified by the Grade Rituals, tasks and so on of the seven-fold way. There was no speculative metaphysical system, no acceptance of irrational fears and beliefs, no subservience to someone else's personal mythology.

The new Aeon should be a continuation of the process which the genuine Western tradition began. Yet it is possible that this new Aeon may never emerge. The distortion of the Western current does and has represented a desire by some to return to what may be described as an aspect of the Babylonian ethos. This aspect gave rise eventually to not only the poison of Nazarene philosophy and religion, but also to the many political and social systems and ideas founded in the 'view of the world'. There is, at this moment in time, a very real magickal conflict occurring be-

tween two forces - those representing (whether consciously or not is immaterial) this Babylonian/Nazarene ethos, and those representing the genuine Western (and thus 'sinister') tradition. On the outcome of this conflict the next Aeon depends - there will be either the new Aeon with the blossoming of the individual and the development of consciousness giving thus a liberation from the tyranny of relig-

ion and politics, or a return to those essentially patriarchal dualistic values where impersonal ideals/ideology have precedence over the individual. Every act of genuine sinister magick is a step toward the new Aeon. Thelema is a step back into the past - as are other systems which lack the empathy, that experience and then transcendence of the sinister brings.

The 21 Satanic Points

1. Respect not pity or weakness, for they are a disease which makes sick the strong.
2. Test always your strength, for therein lies success.
3. Seek happiness in victory - but never in peace.
4. Enjoy a short rest, better than a long.
5. Come as a reaper, for thus you will sow.
6. Never love anything so much you cannot see it die.
7. Build not upon sand but upon rock. And build not for today or yesterday but for all time.
8. Strive ever for more, for conquest is never done.
9. And die rather than submit.
10. Forge not works of art but swords of death, for therein lies great art.
11. Learn to raise yourself above yourself so you can triumph over all.
12. The blood of the living makes good fertilizer for the seeds of the new.
13. He who stands atop the highest pyramid of skulls can see the furthest.
14. Discard not love but treat it as an imposter, but ever be just.
15. All that is great is built upon sorrow.
16. Strive not only forwards, but upwards for greatness lies in the highest.
17. Come as a fresh strong wind that breaks yet also creates.
18. Let love of life be a goal but let your highest goal be greatness.
19. Nothing is beautiful except man: but most beautiful of all is woman.
20. Reject all illusion and lies, for they hinder the strong.
21. What does not kill, makes stronger.

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J. Tonon (out)

S. 90, for Priest (74)

~ Otopen Satanas, faux rige cedar fishing, Mach 6000 ~

The Way, The Means, The End.

Christos Beest, ONA. 1998eh.

The Aim of the Seven-Fold Way is Enlightenment. This is a wisdom, an understanding, and a new way of being. It is an apprehension of what IS, as against what Appears-To-Be, and it is also a practical living in the world in a manner which changes the world.

Enlightenment is beyond the duality of Good and Evil - beyond the Light and the Dark. It is beyond the conventional words used to express understanding. The apprehension of Enlightenment is the apprehension of *that* from which all life proceeds, and thus of *that* which is both the Light and the Dark, and the creative change which is evolution. As such, Enlightenment is beyond the Sinister.

The Seven-Fold Way is but one practical means where this aim can be achieved by individuals. It works. There are other ways, some of which may work. The academic learning which forms part of the Seven-Fold Way is also a means - it is but a step toward something beyond. Such a learning is a learning experience of itself - a means of apprehending some of the essence behind and beyond the words, the ideas, the theories. It is the practical work, in the world, and in regard to the transformation of the Self, which is important.

The Sinister Dialectic is but a means to promote and encourage

the Change which is necessary at any moment in our evolution - and this change is both personal, of the Self of he/she who is following the Way, and of others in the world, and thus of societies themselves. This change is for the most part positive - that is, it encourages evolution: the transformation of individuals. For it is this transformation of individuals, toward and beyond the Self (and thus toward Enlightenment) which is evolution, for us. Is this change 'good'? The question, as usually asked, is irrelevant - for what is good is what encourages evolution and what changes things in a positive way: that is, which changes individuals and makes them more 'enlightened'. This is the whole purpose of the Seven-Fold Way and of the Sinister Dialectic (or the Dialectic of Enlightenment to be exact!).

Each who travels the Way discovers things for themselves - they alone by their own efforts solve the problems which arise, as they work things out for themselves: rejecting what they do not need, and using what is helpful in their quest. For only thus does the true experience which is the foundation of wisdom arise. Those who cannot or will not do this, get lost, and fail. The means of Darkness, of the Sinister - the images, the language, the ideals, the practice, are mostly but a means - but a Gateway, a portal, a nexon, to discour-

age the weak and encourage the strong. For it is strong who are needed, the strong who survive in that most difficult quest of all - that of genuine Enlightenment. The rest would just waste the time of those who have gone that Way before - so they are filtered out before. They are thus the first test, the first Ordeal, which awaits those who wish to venture along this most difficult of Ways.

And yet the Darkness, the Sinister, must of itself be understood, in a practical and theoretical way, for without this understanding we believe there can be no true unification - no travel to the Beyond which is Enlightenment and the true unification of the opposites. This is where the Seven-Fold Way is unique. What is Dark must be known, for only then can the Self be born and create that which is beyond even the Self.

Nothing else needs to be written - or will be written by us, since enough has been written already to enable those, who possess the desire, to follow the Way to its end of Enlightenment.

• • •

Christos Beest, ONA.
1998

Paganism: An Aryan Science

By Peter Georgacarakos, White Order of Thule

As a pagan skeptical by nature, and from a scientific rather than religious background, I tend to raise an eyebrow when most people speak of "God," or "the Gods," especially as anthropomorphic beings. In following with this, I am of course also very skeptical of possibilities such as that the gods of old were aliens from another planet. Nevertheless, Joseph Kerrick's assertions [q.v. "Calling the White Gods," issue #2 of *Crossing the Abyss*] are based on actual occurrences and reports, and his logic is sound; also, I agree with Max Frith, that despite skepticism—which I feel is not only healthy but necessary—the phenomena surrounding the issues raised in the "alien" articles should not be flatly dismissed or ignored.

Falling back on my scientific knowledge, I feel I can give a psychological explanation of what man's gods are according to science, which, although on the most materialistic level, at least lends insight into the significance of paganism as an Aryan religion. This explanation may actually tie in with "alien" sightings, but whether it does or not, perhaps it will open new channels of thought concerning modern Aryan spirituality in toto.

Let me start off by making it clear that when I say "psychology" I mean

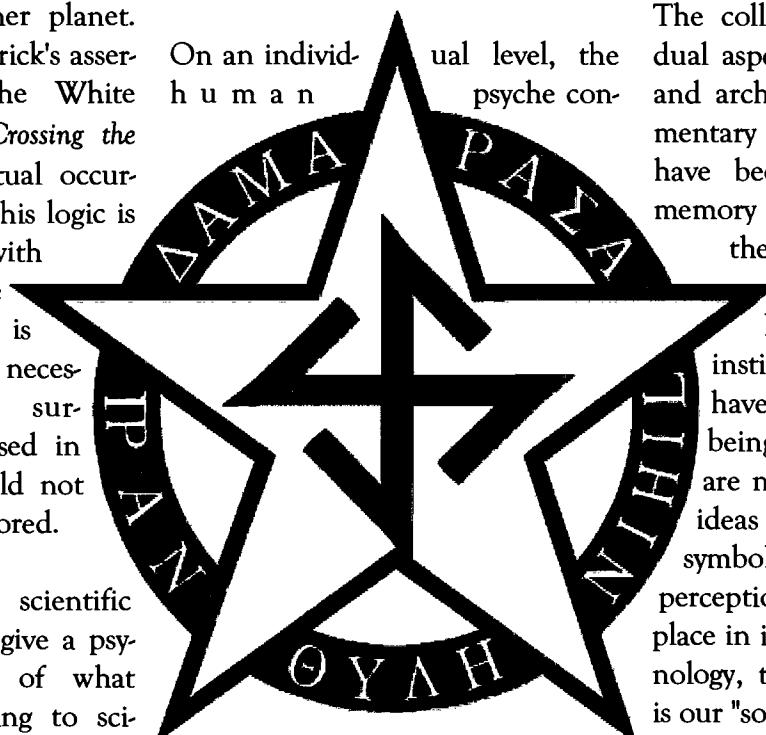
Jungian psychology, a European science which acknowledges race, and attributes to man a Soul, albeit a Soul on strictly scientific terms. I do not aver to the Jewish psychology of Freud, which essentially renders everyone a sexual pervert, and upon which most modern "new age" pop-psychology is founded.

On an individual level, the human psyche con-

scious. The collective unconscious is a psychic realm which we share with others, and it has been developed layer upon layer for aeons, so that the most accessible "layers" would be common to one's family, then the tribe, race, and so on.

The collective unconscious has a dual aspect—it consists of instincts and archetypes. Instincts are rudimentary survival responses which have been preserved in psychic memory throughout generations of the species. Archetypes are primordial images which have evolved out of the instinctual content because we have attained a certain level of being. These primordial images are nothing less than primitive ideas and symbols, or series of symbols, which formulate our perceptions of the world and our place in it. By strict scientific terminology, the collective unconscious is our "soul," and its archetypes, our "gods."

What are usually understood to be our instincts are in fact the expressions of our instincts. For in reality, no one knows exactly what an "instinct" is, but only the reaction it causes. Thus, when our hand touches a hot object, it automatically withdraws before we are able to self-consciously realize that the object is hot and we should withdraw to avoid injury. The withdrawing of the hand is commonly



sists of the conscious, which is our "I am" state; the personal unconscious, which contains images and thoughts which were conscious but forgotten, sensations which did not meet the threshold of consciousness, or which were wholly suppressed from consciousness; and the collective unconscious, which is a mysterious realm not personal at all, but which is accessible, on unknown terms, by the personal un-

referred to as an "instinct." But deeper consideration reveals that it is only a reflex *created* by the instinct, which is a life-preserving force we know little about. So all we have is a mental *conception* of a force we are truly unable to conceive of rationally. This situation is identical to what we commonly refer to as an "archetype." What is usually referred to as an "archetype" is truly our mental conception—in human terms—of a force or existence we cannot rationally comprehend. Just as with the instinct example above, the archetype is actually a reflex (mental) *created* by our psyche to convey to our lives the energies, matrices, and Will which lie behind life. To clarify this, Carl Jung used the term 'psychoid' when referring to the existence behind an archetypal image.

The reality of the Psychoid/archetype relationship is explanatory of the obvious thread of unity woven through all Aryan pantheons. All the gods, though unique to their people and time, are nevertheless an expression of the very same Psychoids. Thus, the same Psychoid which was conceived in the Hellenic psyche as Prometheus was conceived in the Norse psyche as Odin. There seems adequate evidence that Zeus and Thor were likewise localized expressions of the self-same Aryan Psychoid. When we understand this, we come to understand some other very important things: that all the gods of the past were merely forms of a deeper essence which is alive in us still today; that the Psychoids, as the *true* spiritual principles of paganism, express themselves according to each people and each era; and

probably, that overconcentration on forms or traditions, in lieu of paganism based on *essence*, is very likely preventative of a true spiritual experience.

To merely revert back to 1066 is an attempt to revive dead god-forms. Only the Psychoids themselves can truly do this. What we need today is not a revival, but a *re-presencing*: we need a living paganism. Form cannot give us this. But nearly 1000 years of Western Will-to-Power, in the form of abstract thought, has taught us a lot. This century, Carl Jung gave us the deepest, most comprehensive understanding of the Aryan Soul (psyche) our people have had in historical times. With this knowledge, we *can* have a *living* paganism—the gods to today's Aryan Man. Jung said:

"Only the man who has outgrown the stages of consciousness belonging to the past, and has amply fulfilled the duties appointed for him by this world, can achieve full consciousness of the present. To do this he must be sound and proficient in the best sense—a man who has achieved as much as other people, and even a little more. It is these qualities which enable him to gain the next highest level of consciousness."

This is what the White Order of Thule (W.O.T.) seeks to do spiritually—achieve as much as other pagans, and "even a little more." We don't have to forget old god-forms, for they *were* expressions of the Psychoids. But we must fully understand the true principles which lie behind them. Due to tribal migrations and assimilations, many ele-

ments of the god-forms are overlapping, redundant, and inconsistent. It should be clear that many gods do not even truly belong in the pantheon they reside in. Is it not obvious that the *Æsir* and the *Vanir* were the sole pantheons of two tribes which came together? That the fact that Odin, Thor and Tyr are all gods of war also substantiates the claim that they were not part of a single pantheon originally? As tribes are assimilated into a culture, the conscious effort to assimilate their gods into a pantheon renders the subconscious significance of each god a little less meaningful. Lest these forms become meaningless idols, we must understand them ever-anew.

To help accomplish this, WOT utilizes the *Thulean Pantheon*. This is a four-image configuration based on the core principles—the Psychoids—of all Aryan pagan pantheons. It is called a "quaternity."¹ If we trace back the original pagan religions of any Aryan people, we observe that there was a point in time when our ancestors knew that there is a God the Father, God the Mother, God the Son and God the Daughter. This substrate of primary religious knowledge underlies obvious theological distortions like the all-male Christian Trinity. The traditions of the ancient mysteries also identified these four Psychoids as aspects of a single, unified God. To this concept was usually given a name created using syllables using names from the four gods. This name can be referred to as the "*Quadrigrammaton*," and was often known as the "*Holy Name of God*."

WOT calls these Psychoids *Thuleos* the Father, *Thulea* the Mother, *Solarius* the Son, and *Sharya* the Daughter. The Quadri-grammaton is *Damarasha*. This word has psychoacoustical qualities, due to its potential influence on the psychic state of receptivity. Every one of us responded instinctively to the first two elements of the name before we were one year old: the very first thing we learned, conceptually and linguistically, was the identity of "Da and "Ma." "Ra" is an appropriate name for a son/sun god, and "Sha" is from the Indo-Aryan "Shakti," the essence of feminine entity before the attainment of motherhood.

While we in WOT use these Thulean Psychoids as our psycho-spiritual primordial images (among others), this is not mandatory in order to achieve the purposes of this science, or this article. Your representation of the Thuleos Psychoid can be Odin, just as it was for the Norse. What is important is the *essence* which lies *behind*, and which expresses itself *through*, the image. In like manner, Thor can represent the Solarius Psychoid, Frigga and Hela combined could represent Thulea, and Freya can represent the Sharya Psychoid. This science, called **Psychodynamics** by WOT, is a link between true psychology and paganism. "Psyche," was, after all, originally the Greek word for "soul." Psychodynamics need not replace Odinism or any other form of paganism, but with proper attention, it could greatly empower them, and make them transcend mere knowledge (or faith), into the realm of *experience*.

It is not the purpose of this article to fully explain Psychodynamics or the Psychoids—nor does space permit—but rather to introduce the concept, in the hope that our paganism may begin to evolve. Only thus can a new spiritual experience accompany the dawning of a New Aeon.

Archetypes are images of only a fundamental nature—they are never explanatory or directive; they transmit general "ideas" and "suggestions" to the personal unconscious, and our intellect and character form concrete concepts, philosophies, and world-views, on the conscious level.

Images of Odin, Freya, Zeus, Aphrodite, etc., were the primordial material from whence the ideation of our ancestors originated. Furthermore, archetypes are not limited in form to personages—the swastika, the runes, and other symbology originated on the collective unconscious plane of existence. This is the hermetic significance seldom understood about the use of such symbols—by our forefathers, by secret orders, by the Third Reich, and by our Movement, today. These symbols, when combined with other positive psychic influences, help tap into latent psychic energies which all Aryans possess. This is science, not religious speculation, but it is best titled "occult science," because it is the synthesis of science, philosophy, and spirituality; and because it is known and/or understood by very few.

In the last issue of this magazine, Max Frith correctly speculated that

it is possible that the alien beings experienced by many people (all of them White) are a modern-day conception of "gods." This idea, though strange, is nevertheless intriguing because it conforms with certain psychological principles. Psychic activity is never dormant—it has actively recorded every single intuition, sensation, thought and feeling you have experienced since the time your fetus experienced "mind," quite possibly, earlier. Thus, it stores and utilizes vast amounts of information. What Max was theorizing was that after many generations of ever-increasing materialism and technological dependency, our Aryan psyche is presenting us with archetypal images exactly conformed to that mold. This is not only possible, but very probable. As Jung said:

"Man has only to realize that he is shut up inside his mind and cannot step beyond it, even in insanity; and that the appearance of his world or of its gods very much depends upon his own mental condition."

As a matter of fact, it seems scientifically more likely that alien "gods" would be transmitted by our own collective unconscious, than those of the Odinist pantheon which was overthrown 1000 years ago. A tremendous amount of psychic impression has been added to our psyche since Christianity conquered the last pagan vestiges of Europe.

It is this very fact that interests me most about "alien" sightings and abductions, and the underlying spiritual questions they pose. If the "alien" sightings are due to primordial images from the collective un-

conscious—a subject even Jung broached—that means those little de-primalized "greys" are effecting my perception of the world also—and yours. But Psychodynamics includes processes which are magical—by the most scientific definition of the term—and which are exactly the type ritualistic method our ancestors used from time immemorial to tap into latent psychic energies and knowledge. It supplies us with a deeper understanding of images and actions which can help us dig through 1000 years of alien creed and materialism to reach the primordial forces which can help us today. This alone can return our psychic content, and thereby only, our genetic content, to the ascending path of evolution. These elements which we can conceive as archetypes are what make us Aryan (noble), and the further we move from them, the less Aryan we become. For if we understand that behind the instinct lies a deeper essence, and behind the archetype lies a deeper essence, we must understand that behind the blood lies a deeper essence also.

Moreover, Thule is the historical land of origination of the Aryan race, a land which even preceded the Lemurian and Atlantean, and which shall be a subject of our "Oceanic Kingdom" series. So, instead of a "hit or miss" attempt to activate psychic energies, using images (visual and vocal) which may have no results on the layers of your psyche, like Thor for those not of Scandinavian descent, or Apollo for those not of Greek descent, etc., the Thulean images, although corresponding to a deeper layer, are common to all Aryans. In

America, where ancestry is seldom certain, this is important, for the Thulean images lie at the core of every single European pantheon.

Contrary to popular American doctrine, "Odinism" (a name almost non-existent in Europe) was not the shared religion of "all northern Europeans." In fact, almost every area had its own gods, and when listed collectively, they number in the hundreds. Odinism, or properly labeled, Norse paganism, is popular today because, thanks to a couple of thoughtful Christians, information about it was best preserved.

Now, I

recognize the merit of

Odinism, and by no means classify it as a "low religion," but we must admit it is simple as compared with modern thought-patterns, its mythological significance is shot-through with mere folk-tale, and all our information has been passed down by Christians, which historically demands that we question what is, and what is not, original, and therefore genuine (compare the legends of King Arthur!). Our spirituality should be consistent with contemporary thought. Science has taught us a lot in the last 500 years, and has become a cornerstone (one of them) of the Aryan mind—all this is wholly absent in Odinism. In view of all this, it becomes obvious that Odinism is simply not a system at the level of—never mind being able to elevate—the modern

Aryan weltanschauung. It is the essence of Aryan spirituality our Movement needs—not mere tradition and empty forms. I am not saying we need aliens for gods (haven't we had enough of that?), but I am saying we need very specific archetypes which represent concepts necessary for psychic harmony and growth. This includes a quaternity specifically akin to the Thulean one. The Father: wisdom, culture, and experience; Mother: genetrix of life, cosmic goddess, family; Son: ambitions, youth, conquering spirit, life-force; Daughter: fertility, wildlife, future of the race; and also Damarasha: a spiritual representation of becoming and renewal (of archetypal images) of the gods, and concomitantly, man; *Ur* is an extra, a chthonic deity representing man as animal, harmony of higher and lower attributes, evolution. These archetypes, which are fundamental to meaningful spirituality and psychological well-being, are not adequately represented in the Odinism the Christians have passed down to us.

However, we also recognize the spiritual and philosophical attachment to Odinism of many in the Movement, as a way to give practical expression to what one feels in his blood, or as perhaps a healthier alternative to either Christianity or Satanism. Whatever the case, we're not trying to replace your gods, but only trying to effectively stimulate the Aryan psyche, which must be a prerequisite to true Warriorhood. Whatever the nature of your own personal religion, Psychodynamics is properly labeled science, and has a proper place beside that part of your activism.

When we understand the principles behind the images and names, not only are we more likely to activate collective energies, but we'll also begin depositing positive images into our psyche, for ourselves and our posterity. Moreover, because our conscious and unconscious energies also effect all brain-washed Aryans who oppose us or ignore our message, our image-entries onto the psychic plane will ultimately affect their perceptions of the world also, whether they like it or not—this, too, is magic.

Religion might not be real to you, but your psyche, and our collective unconscious, most certainly is. It is a blue-blooded trait of the Aryan to create sciences—like psychology. And it is also an Aryan trait to use such to better himself, his people, and his world. The time for this step forward is now.

"Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori. These need certain modifications, because, in their original form, they are suited to an archaic form of life but not to the demands of a specifically differentiated environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remodel these archetypal forms into ideas which are adequate to the present."

—C.G. Jung, *The Undiscovered Self*

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2Makrocosmos

ONA, 1997eh.

Satanic reasoning, and the judgement of a 'thing', derive from direct personal experience. Thus, for the Satanist, there can be no real understanding of something until that something is *lived*. Before then, understanding is merely academic, relying as it does on the validity of sources other than one's own experience. An understanding of a form cannot be acquired through academic research, since one never lives the form - there is only observation within the comfort and confines (morally and otherwise) of one's own life, in the same sense as a play or a film is viewed by an audience. For the most part, the student is free to be convinced or not by the evidence studied - there is still the freedom, consciously and unconsciously, to believe whatever one feels comfortable in believing. All there is, is 'opinion'.

With regard to a form which possesses spirit, *elan* [such as National-Socialism], there can be no crossing over from the life of the academic into that form via academic study, because the form so 'studied' is a living one; it cannot ever be really known through words and ideas (such as 'politics'), archaic folktales - or even Art and Musick. It is a revolution of the *soul*, and as such, true understanding via which a reasoned judgement may be derived, can only be developed by living that revolution; by experiencing the reality of those forces as those

forces are - by, essentially, living beyond the confines of one's own self.

With this living, the life of the individual, both inner and outer, is effected and changed by the experience because the experience is dynamic and direct - it disrupts, and unlike a book which can be dosed and put away, it lives within and without the individual every second of that experiencing. There is a deeper understanding gained whereby the force that motivates such a form is fully apprehended, and thus, the various causal manifestations (or 'histories'), are understood from the context of the essence, and are placed in perspective without the interference of contemporary morality and social sensitivity. Essentially, this dynamic method of understanding is the only method relevant to a form that possesses *elan*. This approach to learning may invalidate the methods by which the majority seek to establish their right to learn and so judge - but that is the reality. One either approaches learning as a consumer via the 'definitive', established approach (ie. investigation solely via the respected methods of academic bodies - such as 'universities'), or one seeks the difficult - and sometimes dangerous path of challenging one's own reasons for believing (and living!) via practical integration with a particular form.

Of course, there are very few who would undertake this direct ap-

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proach simply because, if they are being honest, they would not wish their lives to be so disrupted - and living life as, for example, a dangerous revolutionary is too frightening a prospect. For the Satanist, it is precisely these reasons which make such an undertaking necessary.

The development of Satanic reasoning is part of the purpose of the **Insight Role** (qv.). This alchemical method is very hard, as it requires the Satanist to believe in their role - and convince other non-Satanists of their sincerity via practical acts [it is no use just editing a (for example) National-Socialist journal - or writing learned articles for existing journals]. The role usually brings an alienation of occult comrades; family; other friends - sometimes the loss of personal freedom. It severely tests, and thus develops - or destroys - character.

This method is not, as some may perceive, solely a cynical/clever manipulation of a form for selfish ends, whereby all forms are regarded as merely means to be discarded when personally appropriate. An Insight Role teaches empathy of forces that exist beyond the life of the Satanist, and how they influence the masses, contributing to the evolving of civilisations, etc. There is a real appreciation of the form so lived; an appreciation judged not solely from a 'Satanic/Sinister' - or socially conditioned - perspective, but according to the form as that form is, on its own "light" terms. The Satanist is and is not that role: an awareness that is, before Adeptship, quite difficult to live with - and is seldom, if ever understood by non-Initiates.

This is the meaning and purpose of Sinister Magick: to bring a synthesis via the conflict of opposites that exist within and without the Individual. This synthesis is the result of a practical journey, where this bifurcation must still be experienced if the forces that do still exist within the *psyche* of the Initiate are to be eventually understood, beyond intellectual apprehension, as 'abstractions'. Thus, the meaning of **Satan** and the purpose, for Individuals and Aeons, of the **Seven-Fold Sinister Way**: to undertake acts of positive opposition, 'blasphemy'; because without such acts of extreme defiance, there is no genuine inner liberation... and so shall it remain for many centuries to come (see also *Satanism, Blasphemy and the Black Mass MS*).

An Insight Role thus creates a real understanding of **Ae-onics** - an understanding beyond the self, and thus the cultivation of the faculty of Reason, and the glimmerings of genuine Wisdom. As stated, without this (arduous) experience, there is a staying where one is - despite whatever level of intellectual esoteric apprehension gained - centered around a mostly self-indulgent life-style. Essentially, without experiencing this bifurcation, the psyche will not be changed, thus preventing it from travelling towards those realms that separate the Initiate from the Adept.

ONA, 1997eh

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The Logic of To-Day

Might was right when Caesar
bled upon the stones of Rome,
Might was Right when Joshua led
his hordes o'er Jordan's foam,
And Might was Right when German troops
poured down through Paris gay;
It's the Gospel of the Ancient World
and the Logic of To-Day.

Behind all Kings and Presidents—
all Government and Law
Are army-corps and cannoneers—
to hold the world in awe.
And sword-strong races own the earth
and ride the Conqueror's Car—
And *Liberty* has never been won,
except by deeds of war.

What are the lords of hoarded gold—
the silent *Semite* rings?
What are the plunder-patriots—
high-pontiffs, priests and kings?
What are they but bold master-minds,
best fitted for the fray?
Who comprehend and vanquish by—
the Logic of To-Day?

Cain's knotted club is scepter still—
the "Rights of Man" is fraud:
Christ's Ethics are for creeping things—
true manhood smiles at "God".
For Might is Right when empires sink
in storms of steel and flame;
And it is *Right* when weakling breeds—
are hunted down like game.

Then what's the use of dreaming dreams—
that "each shall get his own"
By forceless votes of meek-eyed thralls,
who blindly sweat and moan?
No! a curse is on their cankered brains—
their very bones decay:
-Go! trace your fate in the Iron Game,
is the Logic of To Day.

The strong must ever rule the Weak,
is grim Primordial Law—
On earth's broad racial threshing floor,
the Meek are beaten straw.
Then ride to Power o'er foemens neck
let *nothing* bar your way,

IF you are fit you'll rule and reign,
is the Logic of To-Day.

You must prove your Right by deeds of Might—
of splendor and renown.
If need-be march through *flames of hell*,
to dash Opponents down.
If need-be die on scaffold high—
in the mornings misty gray
For "*Liberty or Death*" is still
the Logic of To-Day.

Might was Right when Gideon led
the "chosen" tribes of old,
And it was right when Titus burnt
their Temple roofed with gold:
Might was Right from Bunkers Hill
to far Manilla Bay,
By land and flood it's wrote in blood—
the Gospel of To-Day.

"Put no trust in princes"
is a saying old and true,
"Put no hope in Governments"
translateth it anew.
All 'Books of Law' and 'Golden Rules'
are fashioned to betray;
"The Survival of the Strongest"
is the Gospel of To-Day.

Might was Right when Carthage flames
lit up the Punic foam—
And - when the naked steel of Gaul
weighed down the spoil of Rome;
Might was Right when Richmond fell—
and at Thermopalye
It's the Logic of the Ancient World—
and the Gospel of To-Day.

Where pendant suns in millions swing,
around this whirling earth,
It's Might, It's Force that holds the brakes,
and steers through life and death:
Force governs all organic life,
inspires all Right and Wrong,
It's Natures plan to weed-out man,
and *Test* who're the Strong.

The Sinister York

Lyceus, ONA.

The two individuals passed through the Cathedral Main Gate. There was little difficulty in passing the ticket boxes, installed a year or so ago with the intention of collecting payment from the mass of tourists that passed through the Cathedral each year. The first individual showed his pass, he didn't speak or smile. His partner quickly spoke to the woman seated in the little office before continuing his journey.

It was an overcast day, a light rain gently fell towards the dampening earth. Without speaking to one another the two figures followed the path that provided tourists and pilgrims alike with a route around the Cathedral. Already the walls were becoming black, a sign that their power was growing stronger. Only the two individuals, both dressed in black, noticed the gargoyles and Green Men that smiled grimly down on the passers-by. Every now and again one of them would stop outside a doorway and speak a few words in Latin, a language that few used in modern times, but one that sustained within its grammar and syntax an emotive feeling that could concentrate the mind upon the Magickal Powers the individual was invoking. As their journey continued they passed the statue known as the 'Son of Man', they ignored it, knowing that soon it would become host to one of their own.

With their walk of the cir-

cumference completed they made their way inwards, entering the sanctuary of the Nazarene. Here, there had been many phases of building, the fire of 1174 had left half of the building in need of repair and there could still be seen many symbols and signs left by the Masonic workers. Over the following eight-hundred years building work had continued right up until modern times when the Nave had been refloored. And though the Nazarenes had ensured that no historical proof of the Old Ways was to be found during the recent phase of excavation and building work, whispered rumours of ancient mounds and sacred wells found within the Cathedral walls remained.

Walking around the upper part of the Cathedral the companions remained in a state of inner calm and meditation, the shorter of the two speaking Latin in a hushed voice. Reaching the pulpit the figures separated, as one focused his energies upon the Pulpit itself, watching as its body became blackened until it collapsed in upon itself as decay set in.

"To open the blind eyes, to bring the prisoners from the dungeons, and Them that sit in darkness out of the prison house..."

"...ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof..."

"Let them give glory unto the Lord and declare his praise in the islands. The Lord shall go forth

as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea, he shall shout aloud: he shall do mightily against his enemies.

Standing at the Lectern, the Priest carefully selected the verses from the Bible which lay open at the Book of Daniel, he smiled as his words formed images that filled the Cathedral with Chaos. Turning to the High Altar he felt the cold current of Chaos energy pass through his body and into the foremost place of Nazarene worship and it was destroyed.

When they entered the Crypt all was silent. Here they had come many times, in preparation, communing silently with the ancient images of the beasts: Wyverns, Dragons, Griffins, Green Men all apparent to the discerning eye. Their existence proving that the apparition of the Nazarene religion was but a thin veil through which the Old Ones look. Here, the minds eye, the Eye of Satan, could watch Them sleep, frozen in stone and yet, with the right Magick, They could be awoken and return as a cold wind that blows the stench of death upon a recent field of battle.

At the far end of the Crypt, known as Eastern Crypt there lay the Jesus Chapel, the Chapel of the impostor. Here the two Sinister Priests were left alone, a brief reprise from the constant throng of tourists and pilgrims that unconsciously invaded the silence of their

Black Meditation.

Concentrating intently upon the energies they were invoking they began the slow unearthly chant of their Tradition: *Dies irae, dies illa, solvet saeclum in favilla, teste Satan cum sybilla, quantos tremor est futurus, quando Vindex est venturus, cuncta stricte discussurus, dies irae dies illa.*" The words resonated throughout the Crypt, as though the Crypt itself had suddenly awoken from a sleep and was now replying or uniting with the Sinister Chant. With the second chant came the birthing and the preparation of the host who would become the new channel for the Chaos.

Looking at one another, on completion of their third chant, they moved to the Chapel of the Lady of the Undercroft, the central chapel in the crypt where they would light the three candles in honour of the work.

With their Black Meditation completed, in silence they left the Crypt, passing members of the Nazarene clergy as they left. Outside it remained overcast...

Epilogue

Late that evening, high upon one of the ancient hills that formed part of a ridgeway that passed through the countryside of South-East England, two individuals gathered to prepare the way for They Who Are Never Named. To attempt to open a Gate to the Land Beyond and so return to Earth the Blackest powers in the Universe...

Aperiatur terra et germinet Chaos

Lyceus, ONA.

Esoteric Tradition: Further Notes

In the light of recent archaeological discoveries, it is possible that the origins of Albion/Hyperborean culture are in fact much older than dates previously documented in Order teachings.

According to these recent discoveries, it may be suggested that the ethos which gave birth to the civilization of Albion was in existence at least 12 - 10,000 yrs BP. Recent findings have included the dating of the very early phases of Stonehenge to 10,500 yrs BP, and what could prove to be almost irrefutable evidence that this early Aryan civilization had visited/colonised what is now America [ie. the remains of 'Kennewick Man' - dated approx. 9,200 yrs BP].

It may yet be discovered that this ethos and associated civilization(s)/culture is indeed much older than the dates quoted above - that there did exist a civilization or culture which expressed in practice the genuine Western, or Aryan, esoteric Tradition at least 20,000 yrs BP. Whether or not this culture was an advanced expression of this ethos - ie. whether or not one or more of its various phases could be regarded as an aeon with an associated Higher civilization - will remain for the present unknown.¹ However, the present writer is inclined to believe that the evolution of this ethos was slow

and organic - and in its beginnings until the time of Albion "primitive" and largely intuitive, not necessarily implying the urge to order that is characteristic of a civilization.

This spiritual legacy, which evolved to inspire the building of several ancient structures across the globe, flourished throughout Albion up until 5,500 yrs BP, after which time there was a slow decline/loss. The height of this flourishing is identified by Tradition as the Hyperborean Aeon. After 3,000 yrs BP - at this time there occurred significant social change (possibly in part connected to the influx of the Celts, and the gradual ordering/emergence of the "Druids") - the "Tradition" (or rather, the remnants of its teachings) was preserved solely in an area of the Welsh Marches [and from thence to 1,500 yrs BP - inauguration of the Western Aeon - and from there to present day].

It must be remembered that the "Tradition", this legacy of Albion, is much more than an inherited set of (now fragmentary) teachings. It was, and is, a certain *attitude* to life (qv. *Exeat*, *Eira*, and "Aeonic" MSS).

Essentially, the "Tradition" was and is a way of Being - beyond even the structures/histories/images/words associated over the aeons with "the Sinister". It is *ethos*: a way

still exemplified, as pure as it was in its origins, in the lives and the living of present-day genuine Initiates.

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There has been some confusion in recent years concerning the nature of the "worship" that characterised the culture of Albion. Knowledge of the stars played a deeply essential role in the social structure for various reasons (some of which are unknown), but this did not make the people of Albion "stellar worshippers". Here, one has to be clear about the meaning of "worship".

The culture of Albion was comprised of solar cults for some very simple and fairly 'non-esoteric' reasons. The main reason, and thus the true nature of "worship", is revealed to anyone who has spent time living a simple and genuine rural existence of self-sufficiency, or has spent time living thus, alone, in a real natural wilderness. What is revealed should be obvious: our fundamental relationship, as living beings who require life, with the Sun.

ONA, 1998eh.

¹ According to the Dark Gods mythos (see various MSS), this culture could be said to be a legacy from contact with either or both the "Dark Gods" and the "Elder Gods" - or a direct continuation or derivative of one of those "extra-terrestrial" civilizations/ethos.

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Esoteric Tradition

In North America

According to Esoteric Tradition, the culture which existed in Albion extended and explored a good bit further than its epicenter - and its origins may be much older than previously believed (qv. *Esoteric Tradition - additional notes MS*). It is related that the peoples of Albion¹ may have settled as far as North America/Canada. Recent controversial archaeological finds may be establishing a good deal of evidence for this.

The best known of these recent discoveries is 'Kennewick Man' - whose remains were found in a small town in Washington state. Though initially assumed to be the 9,200 year old remains of a Native American, further examination has suggested that these remains resemble European Man more so than a Native American. The remains have been placed at being between 9,200 and 9,600 years old, which would suggest that the origins of the civilization of Albion extended as far as even the northern United States.

Much controversy has ensued over the notion that Kennewick Man may be European, or a direct relative thereof. Naturally, given the current state of human interaction in North America, such a notion - since it might benefit European Americans at the 'expense' of the Native Americans who believe him to be one of their descent - is strongly looked down

upon. Though if we are ever to look at history accurately, this is a notion which needs be explored.

It is believed that the flow of Aryan population stretches from Europe, through Northern Asia, across the Bering 'land bridge' and into Alaska/North America. Recent Scientists have given support to the notion that European Man occupied the entire northern region of Asia at one point, enabling such a movement into North America. Esoteric Tradition has also stated that the hyperborean civilization was sea-faring, and may have explored as far as Iceland and North America via the waters. While it seems more likely that Kennewick Man came to North America via the Bering land bridge, the possibility still holds that other hyperboreans may have visited by sea. The seafaring nature of Albion, and travel to North America would have been made much easier then, due to the lower sea levels. Some scientists have gone even as far in this theory as to hypothesize that early Europeans may have visited North America on 'skin boats'.

The controversy surrounding Kennewick Man, may eventually result in the cease of scientific examination of the remains, and reburial by the Native Americans. While this outcome is not likely, since the evidence suggests he is not of Native American descent, it remains a possibility. At the time of

writing, the issue is at a stand still, while the remains are given time to adjust to the environment they have recently been moved to for further study. It is anticipated that the outcome of the studies will spark much further exploration of the notion that hyperborean (or *pre-hyperborean*) man traveled and settled as far as the United States.

Suggested further reading and references:

- ◆ Various Notes on Esoteric Tradition, including those contained in *Hostia* - Regarding the dating of esoteric tradition, the possibility of hyperborean civilization traveling, via the sea, to North America and so on.
- ◆ Tri-city Herald (Kennewick, Washington) news story archives. Available via the internet at:
<http://www.tri-cityherald.com/bones/>
- ◆ Northern Clans, Northern Traces.
<http://www.nmnhs.si.edu/arctic/html/ancient.html>

Thornian, ONA. 1999eh.

¹ The Hyperborean civilization of Albion being dated approximately 7,000 - 5,500 years BP (5,000 - 3,5000 BCE). However, originally Tradition stated that the hyperborean civilization existed around 7,000 to 6,000 BCE. This was revised after a thorough examination of the dating of the Tradition (qv. The Dating of Esoteric Tradition MS), as it is believed the original Tradition may be off by at least a thousand years.

Beyond Illusion

Christos Beest, ONA. 1998eh

All authentic occult Ways bring enlightenment - that is, they bring a living apprehension of the cosmos as a unified Being, and the purpose of individual existence in accord with that Being. In the Dark Tradition, this apprehension is but a beginning.

The Sinister Path aims to bring this apprehension via its various Grade rituals, ordeals and tasks. These experiences, as has been written many times, gradually expand individual consciousness into acausality. The Initiate, if they are honest with themselves, will know what experiences are necessary in order to bring an internal balance, and so enable progress along the Way.

However, these various ordeals do not in themselves produce enlightenment. In understanding this, an Initiate of the Way must cease to view the ordeals as forms of conventional "Occultism"; that is, as isolated rituals which supposedly provide "quick fix" results, and an instant attainment of some grand occult title. The ordeals must be understood as ways and means to enlightenment only within the context of the whole journey, from "novice" to "immortal".

In particular, each Grade ritual is a rite of consolidation, a method to distill the wisdom from the previous tasks and ordeals (such as an "Insight Role"). For example, the Grade ritual of External Adept, by its very nature, provides the conditions necessary to reflect upon the

previous stage of Initiate, and to thus allow a process of understanding to occur unhindered. This understanding, produced by the conditions of the rite and derived from the experiences which have led up to it, is the quintessence of each Grade ritual.

By allowing this consolidation, via a method which fulfills Satanic criteria, character and creativity is deepened and further evolved, and thus the next stage of the Way is made possible. This next stage signifies the practical implementing of this "further evolving" in the real world.

This process is particularly demonstrated by the Grade Ritual of Internal Adept. The conditions of long isolation and silence enable, really for the first time, genuine understanding of the Way as previously and uniquely experienced by the prospective Adept. This understanding occurs of itself, because the prospective Adept has ceased the practical, dynamic life of experience that was previously required.

Thus, the rite of Internal Adept only produces enlightenment when a sufficient amount of sinister experiencing has occurred (usually over a period of three to seven years following Initiation). The ritual may be undertaken at any time, but may not produce what it is designed to produce if the time is not ready for its undertaking: this is to say that enlightenment does not merely result from spending a minimum

amount of three months living isolated in the wilderness. It is easy to become enchanted with the "glamour" and challenge of the image of that particular rite: but the outward form is only surface and meaningless if undertaken simply for its own sake.

The prospective Adept therefore will come to an intuitive understanding of the essence of that ritual beyond its appearance, within a time-frame unique to their own development. When that intuitive understanding occurs - and the individual will know when it does - then all the conditions, esoteric and exoteric, are present for a genuine, successful undertaking. Any attempts prior to that point of intuitive understanding implies that the ritual is being undertaken for the wrong reasons, and will end in failure.

One such reason is to see the rite of Internal Adept as an escape from/ solution to personal problems or circumstances - and for those subjected to the pressures and sicknesses of modern urban life (or the culture of the "real world" in general), the allure of living as the archetypal Hermit is understandably very strong. But the ritual does not in itself constitute a new way of life - although it does give, perhaps incidentally, a glimpse of the beginnings of such a way; and if such a new way is desired, then it must be discovered and created prior to or following the ritual itself. (Conversely, an established, productive and "happy" life can produce excuses not to undertake the ritual.)

Following completion of the Internal Adept rite, the new Adept returns to the world and begins to

implement their Destiny, of which they are now conscious. The tasks then required are devised by the Adept themselves, in accord with that Destiny. Only when (and if) the primary goals of that Destiny are achieved, can the next stage of Master/Mistress occur.

Essentially, the undertaking of a Grade ritual should not occur as a consequence of allowing unconscious and personal motivations to dominate (which are then obscured in fine-sounding ideas or excuses). Personal dilemmas are there to be resolved in other ways, and the Grade rituals there to be allowed - no matter what the desire of the Initiate - to occur *of themselves*. In allowing this, the Initiate needs to develop a certain detachment from the personal - a combination of the intuitive and the objective.

Where the various other tasks are concerned, such as those listed in *Hostia*, the Initiate is occasionally led into these by the individual who is acting as their guide. Sometimes such tasks are not undertaken altogether willingly, but are experienced because the advice of the guide - someone who has travelled further along the Way - is trusted and accepted. Such tasks harden personal character, provide greater insight into oneself and the world, and further refine a sinister focus and understanding. Such a focus/purpose/sense of Destiny, enables judgement and the endurance to see that judgement through.

As for the Grade rituals - at least beyond the Grade of External Adept - the Initiate must themselves learn to wait and watch for the right time and trust, amidst the

alchemy of other tasks, that such a time will arrive, to thus be acted upon, using their own initiative. This time does not stay, but is as a gate that will open and then begin to slowly close, until the opportunity is lost. In this - as in all other aspects - self-honesty is the fundamental requirement of anyone who seriously aspires towards the ultimate goal of wisdom.

To conclude: an Initiate should ask themselves the following questions. What really is the purpose, for the individual and beyond, of each Grade ritual? Is such an ordeal undertaken because of the glamour and promise of its "image"? Is the ritual to be manipulated for personal ends, or are there larger forces involved to which the individual must learn to listen? If there is a larger force, what is it and how is the individual to listen? In so answering, there is no point in simply regurgitating the expected ONA theory; one must answer according to how one feels.

A real Adept knows the answers.

CB, ONA. 1998eh

[See also *Creating Falcifer* MS]

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